

The Brooklyn Jewish Center Review

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OCTOBER

1942



Free This Building of Its Mortgage Burden

The Brooklyn Jewish Center has been given the opportunity to satisfy its \$400,000 mortgage for the sum of \$160,000, which must be raised within the next few weeks.

It is not necessary to stress the importance of taking advantage of this remarkable opportunity—an opportunity of freeing our beloved institution of the mortgage burden that has so heavily oppressed us, that has so restricted the service that it might, and should, render to its membership and to the Jewish community.

Every institution dreams of the day when it shall be liberated from financial servitude. This dream can now be realized by the Center. Its day of independence is within sight.

Already, as this issue of the "Review" goes to press, over half the amount needed to redeem the mortgage has been raised. For the short time that this drive has been in progress this is a most gratifying showing. Let us, therefore, put our hearts and our will into this great effort and the goal will be triumphantly reached.

We appeal to all members to contribute whatever sum they can afford. This is the most important financial campaign that the Center has ever conducted, for the character of its entire future history will be affected by the result. Let each member give to the limit of his means; let each member's contribution be measured by his love for the Center. Let us be free of the merciless worry of meeting huge interest payments; let us with one powerful, final effort rid ourselves of this incubus that has kept us chained to anxiety and prevented us from reaching our full growth as a communal institution.

Let the slogan be—Help redeem the mortgage and liberate the Center!

And let the hand of EVERY MEMBER REACH OUT TO LIFT THE BURDEN.

JOSEPH M. SCHWARTZ, *President*

MAX HERZFELD, *Chairman*

Mortgage Redemption Campaign Comm.

BROOKLYN JEWISH CENTER REVIEW

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A MAGNIFICENT EFFORT

NOVEMBER 25th is destined to remain a red-letter day in the calendar of the Brooklyn Jewish Center. On that day the Center is preparing to pay and satisfy an indenture of mortgage on its land and building, originally in the sum of \$400,000, and henceforth to be freed and discharged from all principal and interest payments. To accomplish this purpose the institution is obliged to raise by voluntary contributions, within a brief period of time, the sum of \$160,000. If it succeeds in this undertaking, the Center will strike a vibrating note which will be felt in many other Jewish institutions throughout the land. More, this achievement will, in time, be recognized as having marked a new ideal in Jewish communal life in America.

To understand the history of trouble and anxiety endured by the Center because of this obligation, and to appreciate the relief that will come through the wiping out of this debt, it will suffice to mention one fact. For the major part of twenty-three years the average yearly interest charge on the mortgage amounted to almost thirty-three per cent of the Center's normal annual income from all sources.

Thus, every year for twenty-three years, the Center sustained a substantial deficit, resulting principally from this indebtedness. For twenty-three years, the Center was confronted with the task of providing an additional huge sum above its normal income in order to meet this obligation. The mortgage, therefore, constituted a special and enormously heavy burden.

Chiefly because of this situation, the Center was obliged to have recourse to the familiar traditional miscellaneous activities—bazaars, public dinners, concerts, appeals, etc.—with all the attendant pressure and commotion such affairs customarily induce. Usually, when the time for the interest payment on the mortgage came,

the Center impressed its splendid manpower into service to raise the needed funds through these devices, even as, when the swiftly rising, swirling waters of some angry river threaten to engulf the homes of some fair countryside, the community summons its strength to stay the torrent.

During twenty-three years the resources, energies and intelligence of the Center's generous leaders were, to a large extent, utilized for fundraising. The relief secured after all these prodigious labors and consequent expenses was, of course, partial and provisional. Since the root of the evil was left untouched, no lasting good resulted. The mortgage problem remained deferred but unchanged.

The proposed elimination of the mortgage obligation from the life of the Brooklyn Jewish Center, therefore, is not merely a financial matter. It is not undertaken by our leaders to relieve themselves of financial worry on behalf of a public institution, or to build up a financial reserve for it. It is instinct with spiritual meaning. Today conditions compel such institutions as the Center to turn not only a new page, but a new chapter in communal life. New policies must be shaped to meet new emergencies. In extraordinary times public institutions cannot afford undertakings the benefits of which are not the normal, essential objects of such institutions. The membership of important institutions is in duty bound, if humanly possible, to eliminate or minimize all activities that are in the final analysis a waste of precious effort.

We live in critical times. Our world is bedevilled by deadliest hates and violence. It is a world full of sacrilege, bloodshed and deep ungodliness. The light of truth nearly everywhere is growing dimmer and dimmer. Everywhere, institutions of religion and learning are being reduced to memories. Agencies of culture—schools, libraries, museums—are left

rubble heaps. Truly, we live in a world of the shadow of death. In this dangerous crisis of its moral condition, the world imperatively needs organizations like the Brooklyn Jewish Center. It needs the Center's burning zeal for justice and righteousness, its complete consecration to the cause of ethics and religion.

The Center is a witness and testimony to the existence and need of a moral world. The Center preaches a return to faith and morality, the diffusion of education, love of civil and religious liberty, allegiance to duty. It teaches the community to develop and practice virtue: it strives to give it an intelligent stimulus to active philanthropy. It seeks to acquaint the public with the moral and spiritual wealth and the emancipating principles of the Bible; it aims to exalt the dignity and importance of man by inspiring an understanding of the greatness and majesty of God. In brief, it trains American citizens in right-thinking and well-doing. It teaches that American democracy is based on moral and spiritual values, and that what has made America great and noble will always be needed to keep her so.

To redeem the Center from the burden of its mortgage obligation is not only a practical but a religious and a patriotic duty. We are engaged in a war for survival. The Center is an important weapon in this war. The Center must not only continue the abundance and diversity of its religious and cultural activities, but must expand them and increase their efficiency. The mortgage redemption furnishes a practical demonstration of the determination of America to maintain the light and life of the Bible and the American constitution. It demonstrates the conviction in the community of the necessity and reality of religion and Americanism.

Yes, this task of ours is not an easy one, because it is a moral task. Like all moral tasks it requires vision, courage, imagination and sacrifice.

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

Every member of the Center must become a spiritual agent during the next few weeks. Let us all join our leaders in their holy goal not only to free the institution from a financial burden but also to free it for greater service. The drive calls for sustained attention, for sensitiveness to obligation, for self-sacrificing cooperation.

Is it too much to ask of our good men and women that in a world of bewilderment and chaos they should so govern their lives as to be fully conscious of the voice of duty? Let us all work to the end that our age will be not only one of hope but of promise; and not only of promise, but of fulfillment.

As our Rabbi, Dr. Levinthal, has so well put it in a sermon, let us bequeath to our children a home of the law, and an abode of peace. Let us free them of the burden which has kept us in such anxiety, so that they may direct their efforts purely to the original, fruitful objects of the Center. Remote generations will bless our efforts.

LOUIS J. GRIEBITZ

SAMUEL ROTTENBERG SEVENTY YEARS YOUNG

THE news that Samuel Rottenberg is this month celebrating his 70th birthday will come as a pleasant surprise to the members of our institution. We can hardly associate the youthful spirit, the great energy, the unbounded enthusiasm that he displays, with a man of seventy. His life is a record of splendid service in behalf of every worthwhile Jewish cause. He is a natural leader of men, and his leadership has brought blessedness to the Jewish life of our community. The debt of gratitude which the Brooklyn Jewish Center owes to him cannot be measured in words. He was one of its inspired founders. For ten years he was its indefatigable president, and since then its revered Honorary President. But what is even more, to this day he is one of the most devoted of its friends, one of the most tireless of its workers.

We know that we speak for all the Center membership, for all the readers of the *Review*, when we offer to him and to his beloved wife our heartiest congratulations and very best wishes. May they and their dear ones be blessed with life, health and strength so that he may continue to serve the Center and all Jewry, *Ad Me-ah V'esrim Shanah!*

ISRAEL H. LEVINTHAL

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

It is with a feeling of pride in my heart that I pen these lines.

I have always had a high regard for the men and women who make up the membership of our beloved institution. Indeed, on many occasions, I thanked God that it was my lot to serve a group of men and women who have such a lofty view of Jewish duty and Jewish responsibility. In all frankness, and with no desire to flatter, I want to say now, publicly, that never was I more proud of you, who make up that membership in our Center, than I am today.

It is only several weeks ago, that the inspiration came to a few of us to wipe out, once and for all, the heavy mortgage indebtedness that rested upon our Center. The inspiration came to us when the distinguished Judge, before whom was brought the proceedings to reorganize our mortgage, expressed his personal opinion, that an institution such as the Brooklyn Jewish Center ought not to be burdened with any indebtedness.

Many of our leading workers were at first hesitant to undertake such a heavy task. They were not over-optimistic as to our chances for success in raising the rather huge sum of \$160,000.00 which would be necessary to cancel the entire mortgage. But that spirit of doubt and hesitancy soon disappeared. They undertook the effort as a challenge—a challenge to our love of and loyalty to our institution and to the cause which our institution represents.

And that challenge, thank Heaven, is being met nobly. As these lines are being written, we have received well over half the required sum, and the grandest feature of the effort is that *no one* who was approached has thus far refused to participate. Some responded in larger measure, some in smaller measure; but every one who was asked was happy to have a share in this glorious undertaking. Only a comparatively small group of members has thus far been approached. We know, however, that *every* member will respond, and will want to participate in the effort that will be epoch-making in the life of American Jewry.

What is even more significant about this drive is the intensity with which it is being conducted. We mean to complete the campaign by November 25th, when, at the testimonial dinner to our friend, Mr. Moses Ginsberg, who has had such a large share in making this task possible, we hope to announce the final settlement of the existing mortgage. The shortness of time in which such a large sum has already been raised, and in which we hope to raise the balance, marks a record in the annals of fund-raising in our city. It was made possible because of the type of men and women whom we have in our Center.

Twenty-three years ago, you men and women made history in American Jewish life by erecting one of the first and most attractive Jewish Centers in the country. To-day, you are making history once again. You are showing all American Jewry an example of Jewish loyalty and devotion to our sacred heritage which must, and will, have a tremendous influence in the moulding of Jewish religious and cultural life in our beloved land.

Because of what you have already done—and will yet do—to make this effort of ours a successful one, may Heaven's blessings rest upon each and every one of you, and may God reward you a thousandfold for the new life you are bringing to our people and to our people's faith, in these trying and crucial days!

Israel H. Levinthal

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November 2nd will mark the twenty-fifth anniversary of the writing of that letter to Lord Rothschild by Lord Balfour which has become known to history as the Balfour Declaration. The following analysis of this document is taken from the book, "The Case for the Jews," written some years ago by Louis J. Gribetz. This work is a standard legal study of the subject, and cuts through the diplomatic and political shell which has been allowed to grow around a plain statement of national policy. With the directness that springs from clear logic the author shows what the Declaration really meant, and just what was the obligation that Great Britain assumed when it issued it.

I

THE primary object of the Declaration is contained in the phrase: "The establishment in Palestine of a National Home for the Jewish People."

This language is akin to that used by the framers of the Basle program covering this point, which reads:

"A publicly recognized, legally secured Home for the Jewish People."

It is akin, with the exception that the words: "Publicly recognized, legally secured," are omitted. With obvious logic the British Government deemed that the provisions made by the Declaration in this regard obviated the necessity of using these words.

However, the Declaration went beyond even the aspirations of the Basle Program by adding to it a very important and highly significant word—"National." The Balfour Declaration did not specify simply that it desired the establishment of a home for the Jewish people; it wanted a *national* home for the Jewish people.

It would seem unnecessary to point out that a word of such magnitude and importance was intended to serve a definite purpose. The question then is, why did the Balfour Declaration amend the Basle Program by adding this word? What was intended to be accomplished by its addition? What was to be its function in this official document?

We will state two of the various reasons which suggest themselves as having prompted the British Government to make this addition.

First, to designate the significant difference between the Home as contemplated in the Declaration and the homes of racial minorities. It is com-

mon knowledge that nations possess homes in foreign countries other than "national" homes. The four million Jews of Poland, for example, have their home in that State but Poland is not their national home. It certainly is not a "national home for the Jewish People." A home for a people may possibly mean a home for a nation but a national home for an entire nation is not open to construction. Its meaning is definite.

The word "national" in the Declaration therefore was expressly designed to characterize this Jewish home in Palestine in contradistinction to the Jewish home in Poland or Russia, etc. The word "Jewish" identifies the people; the word national, the sovereignty inherent in a nation.

It is furthermore apparent that the Jewish home in Poland or Russia does not in any manner affect or relate to the whole Jewish nation; whereas the proposed Jewish Home in Palestine may affect the entire Jewish nation because its scope embraces all the Jews in the world.

A second reason for the word "national" undoubtedly was to satisfy the main principle of Zionism, which is nationalism. It must be recalled that Jewish nationalism at the time of the issuance of the Declaration was in strict consonance with the universal notion of nationalism prevalent at that time.

Bearing on this, it must be remembered that in virtue of the Balfour Declaration and its subsequent approval by World Powers, there was an unqualified and definite recognition of the Jews as a distinct nation and an acknowledgment of their existence, thus setting at rest the question whether the Jews constitute a nation. No people internationally recognized as a nation, and internationally guaranteed the right to a national home, can be deemed, both in respect of its nationhood and its home, to be limited.

It is maintained by some, particularly by Arabian opponents of the Palestine Mandate, that the indefin-

An Analysis of England's Pledge to Zionism

WHAT DOES THE BALFOUR DECLARATION MEAN?

By LOUIS J. GRIBETZ

ite article "a" instead of the definite article "the" was used in the Declaration expressly for the purpose of giving a restrictive and limitative meaning to the Jewish National Home. Such a construction is absurd extravagance. For it must be noted that the language of the Declaration plainly imports that the home contemplated is intended for the *whole Jewish people*, and is to be established in the *future*. Consequently the Jews in Palestine are a representative community of the entire Jewish nation, and merely form a part of that nation in its future national Home. The constitution of the United States, Article I, Section 1, in providing for the establishment of the Congress of the United States, employs the following language:

"All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

Likewise, Article II, Section 1 which is the source of the power of the President and Vice President of the United States, uses the following language:

"The executive power shall be vested in a President of the United States of America."

No extended consideration is necessary to point out that the use of the word "a" instead of "the" in the United States Constitution was not intended as a limitation or restriction.

II

"His Majesty's Government view with favor the establishment . . ."

The phrase "view with favor" signifies much more than merely the favorable suggestion or expression of pleasure on the part of Great Britain such as a passive onlooker experiences on beholding something pleasing to the eye or mind. The word "favor" here is a very strong word. It not only means countenancing, approving, sanctioning, or acquiescing in the idea of

a Jewish National Home in the sense of not hindering, resenting or obstructing it; but in the positive sense of promoting, befriending and protecting it.

The word "view" in the connection with which it stands is likewise a most important one. It expresses the quality and character of the thing which is the subject of the observation. As applied to the National Home it can have but one meaning: It has reference to the thing viewed as the object of action. It is here used in its well-recognized meaning, viz., to make legal examination of, as a jury views the premises or some object involved in dispute or litigation.

III

"... and will use its best endeavors to facilitate the achievement of this object."

What necessity was there in the Declaration for this sentence? Could it have been omitted? And if omitted would anything have been taken away from the intent and purpose of the Declaration? Why was not the phrase "view with favor," with all its pregnant implications, sufficient?

In a true sense, the above-quoted sentence constitutes a most significant promise and bears a most substantial and definite relation to the entire Declaration. If the British Government had left it out, it would have left much to be desired, for the naked phrase "view with favor," unaccompanied by the above promise, would be but a feeble and faint utterance.

This clause embodies a most explicit declaration of responsibility. It expresses resolution and readiness to assume the responsibility and functions of a Mandatory. By this promise, Great Britain, on its part, practically underwrites the achievement of the object—the National Home. It pledges to the Home in unmistakable terms its influence, and places at the disposal of the Home its prestige, its good offices, whenever and wherever necessary. By this promise, England gives vitality and vigor to every Jewish and non-Jewish endeavor in behalf of the creation of the Home.

To comprehend the importance of this proffered British readiness to assume the functions of a Mandatory, one merely has to look at Armenia and recall the disastrous consequences that befell that abortive State. The Treaty of Sevres (Article 88), with

the consent of Turkey, provided for the establishment of a "free and independent State" for the Armenian people. But the State died ere it was born because no power could be found willing to assume the obligations and functions of a Mandatory. Left unprotected and to herself, Turkish Nationalists overran her and overwhelmed her people. Those Armenians who remained unmassacred emigrated and those who had lived in other lands were too frightened to return.

The numerous complex problems of such a Homeland as the Declaration specifies, the delicate nature of its giant task, the political antagonisms, the international pitfalls and hazards involved in the establishment of the contemplated Home are greatly simplified and lessened and its life made more secure by this Briareus—this Mandatory England sitting in the very heart of it and with its hundred hands held out in protection.

This affirmative pledge was furthermore rendered necessary to spur the Jews to activity in the building of their Home, to encourage the return of the absent people to the land, and to assure protection to investors, for through it England stands surety for the protection of life, liberty and property in the Jewish Homeland.

Moreover, England, by this statement, made a bid for the mandate over Palestine. In the parlance of international diplomacy she served notice upon the other powers that she stood behind the Declaration, determined to see it through. The pledge, "will use its best endeavors," plainly sets down the obligation which Great Britain assumed in consideration of receiving the mandate.

The correctness of the interpretation which we are seeking to give of Great Britain's undertaking is fully sustained by the phraseology adopted. The Cabinet was composed of men who acted with full appreciation of the situation and knew the intrinsic needs of the august enterprise. Being men of vision and culture and possessing critical discernment they used appropriate words to express the unique undertaking. The words employed are as broad as human language permits. Let us examine the more significant ones.

"Endeavor" is defined by the Standard Dictionary as meaning: "An earnest exertion for an end; an effort is a single act, an endeavor is sustained and enduring, and may be lifelong."

As an illustration the dictionary cites: "We do not have a society of 'Christian Attempt,' or of Christian Effort,' but of 'Christian Endeavor'."

The word "facilitate" means to lessen the labor of—to make less difficult. The Standard Dictionary defines it as meaning: "To free more or less completely from obstruction or hindrance."

Here, then, is an undertaking which, in the broadest and most comprehensive language, seeks but one thing—by sustained and enduring effort to facilitate the successful conclusion of the establishment of the Jewish National Home. It is a determination to do the utmost that is necessary to embody in fact that on which the British Government has fixed its purpose—the "object"—the National Home. The words used are commensurate with the sufficient and controlling reasons which may, nay must, of necessity, call forth sustained effort, and commensurate with the immensity of the undertaking.

TWO THOUSAND YEARS HAVEN'T CHANGED GERMANY

THE *New York Times* recently published a letter from a reader who recalled that Germanicus Caesar (15 B.C. - A.D. 19) the noted warrior, had this to say of the Germans of his time:

"Spaniards can be impressed by the courtesy of his conqueror, French by his riches, Greeks by his respect for the arts, Jews by his moral integrity, Africans by his calm and authoritative bearing, but Germans are impressed by none of these things. They must be struck to the dust, struck down again as they rise. Struck again while he lies groaning, while his wounds still pain him, he will respect the hand that dealt them."

It is quite possible that these precepts of the ancient Roman were drawn from observations not unlike those of our day.

GEORGIA EDDY
Bronxville, New York

SOLVED!

The Hungarian premier regards the expulsion of the Jews as the solution of the Jewish problem. In preparation for such expulsion, an anti-Jewish institute, which follows the curriculum of a similar school founded by Dr. Alfred Rosenberg, in Frankfort, has been established in Budapest.

Portrait of a Poetess of Zion

RACHEL, OF PALESTINE

By DAVID MORDECAI

ELEVEN years have passed since the death of Rachel, the twentieth century sweet singer of Zion; Rachel the poetess, whose songs the youngsters of Palestine are probably singing at this moment, Rachel the *chalutza*, who tilled the harvest in the fields around the blue waters of Kinnereth, whose life was colorful and yet tragic, who was loved by all who knew her. What higher tribute can be paid her than that all of Palestine, as well as Hebraists throughout the world, speak of her only as Rachel? What higher fame is there than that your people should feel so warmly towards you that they remember you by your first name only?

Rachel Blowstein was born on September 20, 1890, in Saratov, Russia, a city on the Volga not included in the Jewish Pale of Settlement. Her family later moved to Poltava, in the Ukraine. She was brought up in a culturally well-rounded home. The arts were familiar to all the members. Her brother, Jacob, was later to become a noted Palestine physician. Her sister Shoshana, was an accomplished musician.

As a young girl Rachel flitted from one interest to another. But gradually she realized that her heart yearned for poetry and painting. As a matter of fact, she wrote her first lyrics in Russian. The Zionist spirit was first impressed on her by her older brother when she was in her early teens, and during her adolescent years Rachel's longing to see and even to live in Palestine grew in intensity.

After she graduated from the Russian equivalent of high school, the "gymnasium," she left for Kiev to study art. But finally, as a charming and gifted young woman of twenty, she sailed for Palestine with a determined little spark growing brighter within her.

Rachel came to Palestine as a poet and an artist, but she quickly realized that the budding little country needed more than anything else the productive and creative labor of the pioneer. She determined to transform herself into a true Palestinian Jewess, and vowed never to speak anything but the Holy Tongue in Palestine, no matter how long it might take her to learn it.

The young woman began attending kindergarten classes and talking with children in order to learn from them the fundamentals of Hebrew. Within a year she acquired a fluency both in speaking and writing that few native-born are privileged to possess. In writ-

ing, she expressed herself with clarity and a kindly light-heartedness, thus unconsciously mirroring her own amicable personality.

She attended a school for girls near Lake Kinnereth and did exceedingly well in her studies. Loved by all and loving all, Rachel was soon known as "The Songbird of Kinnereth."

Shortly after she moved into Rehoboth. She found herself surrounded by the intelligentsia of the community, and often gave musical concerts — gay and memorable affairs that delighted all. But, she found her greatest source of inspiration in working on the soil. "My spade is my violin, and the earth my canvas", she would say.

Rachel became fast friends with the dean of Eretz Israel's *chalutzim*, A. D. Gordon. She was much impressed by the nobility of this man's spirit, and his influence on her was undoubtedly important. Gordon himself was deeply affected by the character of Rachel. "She is meant for great things," he once said of her. Following his advice, Rachel decided to take a trip to Europe and study agricultural technique and methods.

She was in Toulouse, France, only a short while when World War I swept over Europe. She found herself in difficult circumstances, and decided that she would like to join her brother in Rome and study sculpture. This wish, however, was never realized and, since she was a Russian citizen, she returned to her native land, where she took charge of war-orphaned, refugee children, both Jewish and Gentile. At the same time she began giving all her time to literary activity. She translated excerpts from the poetic masters of Hebrew, including Bialik and Zalman Schneer. But the privations she had endured during the war had undermined her health, and soon this life-loving, brilliant woman was stricken by tuberculosis. She went to a sanatorium for a while, and when she had regained a semblance of her former health, she set sail once again for the sunny shores of Kinnereth and the wheat fields of the Valley of Jezreal.

Back in the Holy Land, Rachel was offered a position teaching agriculture.

She refused it on the ground that no matter how ill she was, farming was her life-work. And farming she did. There was no dissuading her. On bright or cloudy mornings, settlers of Daganiah would see her walking briskly toward the fields, a spade or a rake on her shoulder, a water bottle at her side, a wide straw hat on her young head.

Continued on page 21

POEMS BY RACHEL

Translated by David Mordecai
(These verses are well-known in Palestine as songs)

PERHAPS

PERHAPS all this happened ne'er at all,
Perhaps even life itself was not;
Perhaps I did not answer the Dawn's early call,
To sweat and labor in my sodden plot.

Perhaps I never rose upon the laden cart,
To pile it higher with the hay;
Nor heard the wild, bursting song in my heart,
The song of harvest day.

Perhaps I never put myself whole
On the blue and quiet gleam
Of my Kinnereth! Oh, lake of my soul,
Were you really there, or was it a dream?

COMFORT ME

In your two, brother-loving hands,
Take my weakening hand.
You and I know that the fury-tossed ship
Will never reach the land.

With your words, comfort me, only one!
For my heart is black with pain.
You and I know that the wayfaring son
Will his mother's door ne'er see again.

A NOTABLE WORK BY DR. SAUL LIEBERMAN

"Greek in Jewish Palestine," by Professor Saul Lieberman. *Jewish Theological Seminary of America*. ...

And Other New Books of Jewish Interest

Reviewed by DR. ISRAEL H. LEVINTHAL

THIS is one of the most notable books that have appeared in recent years in the field of Jewish scholarship. It describes the role of Greek culture in the Jewish life of Palestine in the second, third and first centuries of the Common Era, and at the same time gives an interesting picture of the life and manners of Jewish Palestine in that period. Dr. Lieberman, who has recently been called from Palestine by the Jewish Theological Seminary to become Professor of Palestinian Literature and Institutions, is master of both Rabbinic Literature and the vast classical literature of ancient Greece and Rome. He has already published much in the Hebrew language that won for him fame and renown throughout the world of scholarship. This is his first major work to appear in English, and all English-speaking students will appreciate the important contribution that he has made.

Dr. Lieberman, through innumerable examples and brilliant interpretations of difficult and oft-times misunderstood texts, shows that the Rabbis of the period of which he writes were well versed in the Greek language and culture, and that the influence of Greek culture was also evident in the Synagogue. He goes further, and proves that not only the Rabbis, but the Jewish masses in the Synagogue as well, were familiar with Greek, and that often Biblical events were elucidated by the sages in the light of Greek sources. The author shows how many passages in the Palestinian Talmud can now be better understood because of the new knowledge furnished by the Egyptian Greek Papyri.

It is very difficult to give even a scant summary of all that the book contains in the brief space that we have at our disposal. Suffice to say, that you find here almost everything—textual emendations and interpretations, history, studies of social life and manners, theological concepts, all surveyed with mastery, and showing the inter-relationship of the two cultures in those ancient days. Only a reading of the book can give one a true appreciation of what Dr. Lieber-

man has achieved in this unique volume. Not only he, but the Jewish Theological Seminary, too, deserves congratulations for having enriched Jewish scholarship with this fascinating study.

* * *

"*The Odyssey of a Faith*," by Bernard Heller. Harper and Brothers, New York.

This is a survey of Jewish history done in a most interesting and popular fashion. The author has taken important episodes of our history, in which we faced great crises and conflicts, and shows how the Jew mastered these situations and thus preserved his great and unique Faith and Culture throughout the ages. In all these crises he was challenged by new ideologies and philosophies which won adherents among the masses of the people. The Jews as a whole, however, possessed that remarkable faculty of being able to take a middle course, never surrendering its old view of life and yet not blindly rejecting what the new had to offer.

Dr. Heller starts with the earliest period of Israelitish life, when the Jew was a nomad entering the land of Canaan. In each chapter he proceeds with the tale of Israel's life, touching upon every outstanding event down to modern times.

Dr. Heller is endowed with a fine literary talent. The book holds the attention of the reader from cover to cover. For the Jew who is familiar with Jewish history, this work will not only refresh the memory of that story, but will also give him a new approach to many of the problems that history presents. To the novice in Jewish life it will bring an appreciation of what Judaism really stands for, and an understanding of the secret of the survival of the Jew.

* * *

"*Saadya Gaon—Scholar, Philosopher, Champion of Judaism*," by David Druck. Translated from the Yiddish, by M. Z. R. Frank. Bloch Publishing Company.

This little volume gives an excellent

account of the life and achievements of the great sage and philosopher, Saadya Gaon, the one thousandth anniversary of whose death was observed this year. Within the compass of less than 100 pages, the author gives a clear and graphic account of the Gaon's achievements in the many fields in which he became famous. The story is interestingly told, and should help to make this great figure much better known among the masses of our people. The book will appeal, particularly, to young readers, who will learn a great deal, not only about our hero, but also about a period in Jewish history that is rich in dramatic events.

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"*L'ot Utzikaron—Bar Mitzvah, a Study in Jewish Cultural History*," by Isaac Rivkind.

This volume, written in beautiful Hebrew, presents a unique study which deserves to become very popular. It is the story of the institution of the rite and ceremony of Bar Mitzvah,—its history and its development in the life and literature of our people. It was written in commemoration of the Bar Mitzvah of the author's son, and it was a happy thought that inspired the author to write this very necessary work. Everything pertaining to Bar Mitzvahs is here recorded,—different views as to its origin, the varying customs that have developed around it in many lands, even the trends in its observance today in America. Almost half of the book is devoted to a complete bibliography of the works dealing with Bar Mitzvah that have appeared in all languages.

Mr. Rivkind, who is a well-known Hebrew bibliographer and writer, should be congratulated for having produced such a useful study of this very important institution in Jewish life. It is hoped that the main part of the book will be translated into English, so that it may reach the many people who should become more familiar with the history and significance of the Bar Mitzvah ceremony.

ON December 7th one of the world's greatest orchestras, and the oldest one in America, the New York Philharmonic-Symphony Society, will be one hundred years. This is an artistic event of first importance, for, as one musical historian once wrote, the history of this orchestra is also the history of music in America.

This celebrated organization began from humble origins. In its first season it gave only three concerts, and its permanency was so questionable that the owner of the rehearsal hall demanded his rental fee in advance of each rehearsal. But from such lowly beginnings has grown a magnificent musical institution, the influence of which has been felt throughout the world of music.

An orchestra is as great as its conductor. It is consequently of more than passing interest to glance at the history of the Philharmonic on the occasion of its centenary, and to note the number of great Jewish conductors who have influenced and developed it. The first time a Jew came to conduct the Philharmonic was during the 1876-77 season, when Dr. Leopold Damrosch assumed the direction. It was a season of great artistic distinction (it saw the American premiere of the third act of *Siegfried*), but the audiences, unfortunately, did not take to Leopold Damrosch, and he was displaced. Curiously enough, the second Jewish conductor to direct the Philharmonic was another Damrosch, Walter, son of Leopold, who took over command in 1902. Walter Damrosch also did not prove popular with Philharmonic audiences. The Damrosches, father and son, were, however, to create musical history in America with their own symphony orchestra, the New York Symphony Society.

After a period of guest conductors which saw such eminent Jewish musicians as the French Edouard Colonne and the German Max Fiedler at the head of the Philharmonic, the orchestra was reorganized, financially and artistically. A permanent subsidy enabled the Philharmonic to be economically self-sufficient. It was now prepared to undertake an ambitious artistic program, and it called upon one of the greatest conductors of the world to lead the orchestra. He was Gustav Mahler, of whom Gabrilowitsch wrote at the time: "He is the very incarnation of the highest ideals

. . . He has the kind of limitless devotion to a high cause that only a saint has . . . He presents works of the standard repertory with such spontaneity, such freshness, that one seemed never to have heard them before."

Sad to relate, America of the early 1900s was too young and immature to appreciate an artist of Mahler's stature. Because he refused to inject a popular note into his programs, his audiences rebelled against him. The musicians under his command grumbled at his merciless drive and indefatigable energy which exhausted them. As the *New York Tribune* remarked: "He was looked upon as a great artist, and possibly he was one, but he failed to convince the people of New York of this fact, and, therefore, his New York career was not a success."

Mahler remained with the Philharmonic from 1909 to 1911, and in that time—in spite of opposition—he converted the Philharmonic into a great orchestra. It was the first time in its history that the Philharmonic achieved such artistic eminence, an eminence it was later to enjoy almost without interruption.

Opposition broke Mahler's health, and in 1911 he collapsed physically in New York. A few months later, he died in Vienna.

The direction of the Philharmonic now passed on to another famous Jewish musician, Josef Stransky, whose regime persisted for more than a decade, from 1911 to 1923. Genial, soft-spoken, sincere and high-minded, Stransky was idolized by his audiences. It cannot be said that he was an artist of the stature of Mahler. He definitely had his faults: too often he catered to his audiences, playing for them the music they wanted to hear instead of the music they should hear; too often his readings were superficial. But his audiences liked his concerts, and for the first time the Philharmonic saw financial success. During his leadership subscriptions grew from \$25,000 a year to four times that amount, es-

The Story of the Jewish Conductors who have Helped to Make the Philharmonic Symphony Great

A Century of Great Conductors

By DAVID EWEN

tablishing the orchestra on a firm financial basis.

Since 1923, the Philharmonic has been host to some of the world's greatest conductors, the great majority of whom have been Jews. It is these conductors who have been responsible for elevating the orchestra to the highest rank among symphonic ensembles. Among the noted Jewish musicians to have led the Philharmonic for extended periods include the poet of the baton, Bruno Walter, who has been its director beginning with 1931 for various seasons, and who will once again conduct the Philharmonic for a few weeks during the coming year; also that demoniac spirit of the baton, Otto Klemperer, who earned his first American triumphs with the Philharmonic. Before Artur Rodzinski became the permanent conductor of the Cleveland Symphony, and Vladimir Golschmann of the St. Louis Symphony, they conducted the Philharmonic. They have since then been guests of this orchestra. Rodzinski will return to it during the coming year. For several seasons, beginning with 1929, one of Germany's greatest conductors, Erich Kleiber, of the Berlin State Opera, led the Philharmonic with extraordinary artistic success; it is greatly to be regretted that he is no longer with us.

Besides the conductors mentioned above, other Jews to have led the Philharmonic in recent years are Fritz Reiner (he, too, is returning for a brief period next year), Issai Dobrowen, and Ossip Gabrilowitsch.

It is appropriate that such distinguished Jews as Bruno Walter, Artur Rodzinski, Walter Damrosch and Fritz Reiner should have played major roles in the centennial celebration of the orchestra. For if the history of the Philharmonic has been the history of music in America, it has also been, to a lesser degree, the history of the Jews as world-famous conductors.

I KEEP HEARING IT

By BARNEY BEAR

WHEN the two postmen had finally seated themselves in the street car and lit their cigarettes, the stout one — with the red neck and flushed skin — took a copy of *Social Justice* out of his inside pocket and began to read. The smaller man looked about nervously. "George you got to be careful reading that."

"Why? What's wrong with it?" George asked, his voice deep.

"Well, you know what some people say, that's it got Nazi propaganda, or the same thing, in it. Lots of people say that."

"Now listen here, Pete, you ain't falling for all that baloney," George said, putting the paper down for a moment. "This is the only rag that tells the truth. All them other papers are in the pay of Wall Street. The international bankers got us into this war and . . ."

Pete said uneasily, "Aw, George, you know we were attacked, we didn't start anything."

George sat up. "I see all my talking ain't done you no good. Listen, who egged the Japs on? What business we got over there anyway? Let the Japs run Asia." He lowered his voice. "A lot of them Chinese are Reds. The Japs got to keep them in hand. Damn Chink might overrun the world. I thought you was smart, Pete. But here you got yourself all bulled up with this Jew propaganda. That's what the Yids want, get us steamed up so's we'll fight the war for them."

Pete puffed on his cigarette quickly. "George, in a way I sort of agreed with you before the war. But damn it, suppose Hitler *does* come over here, then what? I don't want no concentration camps, guys ordering me around. This Nazi stuff looks different as it gets nearer."

George laughed. "Just how the hell is Hitler coming over here—with all that ocean between us? More likely the Reds will invade us!"

"Yeah, but suppose he does? Hell, we never thought the Japs would attack us and they did. George, why kid ourselves, this is a war, and we're in it."

"So what?" George asked. "You like paying all these taxes, you want to get a slug in your guts? The Wall Street boys started this, let them fight."

"Answer me," Pete said. "Suppose Hitler comes over here, what we going to do? A machine gun don't stop to

ask if you're from the international bankers or from the other side of the tracks."

George leaned over. "Listen, Hitler ain't as bad as they paint him. He's got to stop the Jews from bringing Communism to the world."

Pete said, "We get off at the next corner. Ring the bell." Then as they walked down the aisle of the swaying car he added, "I been thinking a lot about this. Look at them Reds, they were supposed to be lousy fighters going to revolt against Stalin soon as they got arms. How come they're knocking the Nazis around?"

The car stopped and they got off and started walking down the block, bent against the wind. "And another thing, this Hitler must have tortured the blood out of these refugees. Of course, there's some that look like they've had it soft all their life, but . . ."

"Soft?" George yelled. "They got piles of dough. Who comes over here but the rich Yids?"

"Yeah, if they got so much dough how come they live five or six in an apartment?"

"They're cheap chislers!"

Pete said maybe, and was silent for a moment. Then he said, "You know what happened to-day? I was taking one of them registered alien books — those passports — to a family of refs. Young looking woman. Anyway, she had a sickly looking kid in bed. Maybe about eight or so. Looked something like my Jackie — that's why I happened to notice him. While the woman was filling out the reg receipt, the kid is mumbling a little and the woman says he's sick. I go over to look at him and my God — he lets out an awful scream. It turned my blood. You never heard anything like it. I didn't even touch him."

"Well the mother runs over and pushes me out of the room and then she quiets the kid and after she came out and said, 'Excuse it, please, he's very nervous. He's a little . . . upset.' She pointed to her head."

"I told her, 'That's too bad, nice looking boy.'"

"She said, 'He's only twelve. He'll outgrow it, I pray. They beat him so.'"

"Who beat him?"

"She looked at me like I asked a dopey question. 'The Nazis—in Germany. They beat him to tell where his father was. He screamed now because of your uniform . . . he thought you were a Nazi.'"

Pete stopped in front of his house. He said, "That's what I been thinking about, George, why do they have to beat the brains out of a kid? What kind of a New Order is that?"

"Aw, you're just falling for this war propaganda," George said.

"You should have heard that scream. God, a man would have to be beaten something terrible to yell like that, be so full of fear. It cuts like a razor."

"Pete, you're falling for the newspaper bunk like I . . ."

Pete started up the steps. "No, George, you didn't hear that kid. I'll see you tomorrow, George. I don't know, it isn't the newspapers, it's that kid screaming, I keep hearing it—even now. Good night, George."

He walked into the dark hallway.

NEW BRITISH INTER-RACIAL GROUP

The British Council of Christians and Jews has been formed in England for the purpose of combating religious and racial intolerance, promoting mutual good-will among the different faiths, and fostering co-operation between Christians and Jews in solving the problems of post-war reconstruction. The joint presidents of this body are the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, Cardinal Hinsley of the Catholic Church and the Chief Rabbi of England. Other officers and members of the Council include many of the leading ecclesiastical and communal figures in England.

JEWES IN THE BRITISH WAR EFFORT

This comprehensive survey is reprinted from a larger article in "The Contemporary Jewish Record."

By ISRAEL COHEN

THE number of Jews in the defense forces cannot be ascertained for all countries, partly because official figures are not yet available and partly because some Jewish soldiers conceal their religion as a precaution in the event of capture by the Germans, who are known to have subjected French and Polish Jewish prisoners — particularly Jews of the Russian army—to exceptional ill-treatment.

Great Britain

For the first twenty-two months of the war, Great Britain and the Empire bore the brunt of the fighting. Every citizen took some role in the war effort. The Jews of Great Britain in the services are estimated to number over forty thousand, including over seven thousand in the Royal Air Force alone. The extent of individual effort is highlighted by the large number of Jewish families which are represented in the fighting ranks by two or three sons; at least a score of families have sent four sons, two families (Goldman and Goldstone) five sons, one family (Randall) six sons, and two families (Green of London, and Barnett of Leeds) seven sons.

Along with other British soldiers, Jews have fought and fallen in every campaign in Europe and in the Middle and Far East, on the battlefields of Libya and Abyssinia, of Greece and Syria. They fought with their mates at Hong Kong, Singapore and Malta. Wherever British garrisons are stationed—Gibraltar, Iceland, and India—British Jews are found. Every troopship conveys more of them to the various fronts. They hold important positions in all three services, including three top-ranking army officers, Major General R. H. Lorie, C.B.E., Brigadier W. R. Beddington, C.B.E., and Brigadier F. H. Kisch, C.B.E., D.S.O.*

The spirit which animates the Jewish soldier cannot be expressed more eloquently than in the following tribute, which appeared in a letter from

Chief Quarter-Master Sergeant Alfred Penner, of the Middle East Expeditionary Force, to Basil Henriques, Warden of the Oxford and St. George's Settlement in London:

"For the first time, as a man, I cried. I cannot tell you where or when it happened, but I was made to feel proud of my faith. Not ten yards away from me a Jew named Harry Cohen of Manchester was hit by a 75 mil. He died bravely as he went to the aid of his Sergeant, who had been hit by a trench mortar and had both his legs hanging off. Cohen tried to put a field dressing on but died in the attempt. Everybody in the Company referred to Cohen as a true and brave man. Nearly everybody sent words of praise to his parents. He died a soldier. I was a witness to this act of bravery and would like others to know of it."

Jews are not commonly associated with the Navy, but the British Navy List of August 1939 contained the names of over one hundred Jewish officers in the Royal Navy, Royal Naval Reserve, and Royal Naval Volunteer Reserve. Since then, the number must have increased considerably. Among the prominent names is Captain Daniel de Pass, listed as commander of H.M.S. "Cossack," leader of the Flotilla First Destroyer Division, which played such a famous part in the rescue of British prisoners from the German raider "Altmark."

Decorations have now been received by at least six Jewish naval officers. The Distinguished Service Cross was awarded to Commander R. F. Jessel, R.N., for "skill and enterprise in action against enemy submarines"; to Lieutenant Commander M. M. Bright, R.N., for "outstanding zeal and never failing to set an example of wholehearted devotion to duty without which the high tradition of the Royal Navy could not have been upheld"; to Lieutenant Martin H. B. Solomon, R.N.V.R., for gallantry in connection with the withdrawal from Dunkirk; and to Technical Surgeon Lieutenant Teviot S. Eimerl, R.N.V.R., for "courage, resource, zeal, and devotion to duty while serving with the Home Fleet in Norwegian waters and elsewhere

in the spring and summer of 1940." Another decoration, the George Cross, has been awarded to Technical Lieutenant Harold Newgass, R.N.V.R. The heroism shown by Jewish officers and men in the epic withdrawal from Dunkirk in 1940 won for more than thirty of them either decorations or mentions in dispatches, while the skill and courage of Lieutenant Raphael de Sola in piloting a small craft across the English Channel during the evacuation resulted in a subsequent appointment to the command of a vessel in the Royal Navy.

Two well-known Jewish yachtsmen, Lieutenant Colonel Claude Beddington and Lieutenant A. N. Abrahams, R.N.V.R., gave their lives while engaged in auxiliary naval duties. The former had served his country on two previous occasions, the South African War and the Great War. Nevertheless in 1939, although over seventy, he placed his yacht at the disposal of the government and fell in action while on patrol duty in the North Sea. The name of Lieutenant Dudley Joel, also killed in action, has appeared upon the Roll of Honor.

In the Royal Air Force, the Distinguished Flying Cross has been awarded to three Jewish airmen, the Distinguished Flying Medal to six, while one received the British Empire Medal, and three were mentioned in dispatches. Other decorations include a Military Cross (to Second Lieutenant Viscount Erleigh) and several Military Medals. Moreover, there are thousands of Jewish women and girls in the various women's auxiliary services (Auxiliary Territorial Service, Women's Royal Naval Service, Women's Auxiliary Air Force, etc.), and also thousands of Jewish refugees in the Pioneer Corps.

Jews have also taken a very active and prominent part in the civil defense services from the very beginning of the war; and they have received their due share of awards. Until the end of 1941 the George Cross, the highest decoration granted civilians and soldiers for unusual acts of heroism, had been awarded only thirteen times; three of these were won by Jews. The first was awarded to Sergeant Raymond M. Lewin, R.A.F., for a heroic

*Commander of the Order of the British Empire; Distinguished Service Order

action in November 1940. He was a captain of an aircraft on a night bombing expedition against Italy. Shortly after the take-off the plane crashed into a hillside and burst into flames. Sergeant Lewin extricated himself, and despite his own injuries saved the second pilot by carrying him forty yards to a hole in the ground where he lay on him as the bombs in the plane exploded. "This superbly gallant deed," said the official citation, "was performed in the dark under most difficult conditions and in the certain knowledge that the bombs and petrol tanks would explode."

The second Jewish recipient of the George Cross was Harry Errington, a member of the Auxiliary Fire Service in London, who received the award for supremely gallant conduct during an air raid. The official citation read:

"Errington was blown across a basement when a building was demolished by high explosive bombs. Although dazed and injured, he immediately went in search of two colleagues. They were pinned down by debris, and a fierce fire that broke out threatened to burn them to death. Errington decided to risk his own life in an effort to release them. The heat was almost too great to endure, but, protecting himself with a blanket, he set to work to drag away the debris with bare hands. He ignored burning wreckage that fell all around and the constant danger of a further collapse. Burned and injured, he struggled up a narrow stone staircase, partially choked with debris, carrying one of the men into a courtyard, through an adjoining building, and into the street. Then, despite the appalling conditions, he returned and saved the second man."

Because of his injuries and burns Errington had to spend about four months in a hospital. Then on the first night of his discharge, his home in London was struck during a raid. Again he helped to rescue people from a demolished building, and his calmness and courage inspired the civilians to meet the danger without panic. The third Jewish recipient of the George Cross, Technical Lieutenant Harold Newgass, R.N.V.R., has already been mentioned.

In addition, Jews have already received six George Medals and thirteen British Empire Medals. One of the recipients of the George Medal was seventeen-year-old David Lazarus, while the first British Empire

Medal award in the whole country went to Miss Rosalie Gassmann, a telephonist in the London A.F.S. Several other honors have been awarded to Jews for their courageous service in civil defense, including three Order of the British Empire decorations and one Member of the Order of the British Empire. The latter decoration was given to Dr. J. Seidenberg, of Stepney, for exceptionally brave conduct during a severe air raid in May 1941. Half-blinded by injuries, he risked his life to attend the sick and injured while under fire at his post in the East End of London.

Generous tribute to the gallantry of Jewish workers has been paid by Ritchie Calder in his book, *The Lesson of London*, in which he writes of the heroism of a squad of Jewish A.F.S. men who dashed into a fire "as fierce as a blast furnace, with foam sprays." The destruction caused by the air raids necessitated the creation of communal feeding centers, and the first of these was started by Mrs. Flora Solomon with the help of the prominent retail firm, Marks and Spencer, of which she was chief welfare officer. Her work led to the establishment of such centers all over the country. It is readily apparent that Britain's Jews have risen bravely to the challenge of war.

Canada

Jewish participation in the war effort of America's northern neighbor has been equally impressive. Jews are well represented in all the Dominion contingents. A large number were included in the first Canadian division that left for England in the summer of 1940, and also in subsequent contingents. By November 1940 there were at least three thousand in the Canadian forces, and since then the number has increased greatly. Several hundred, including many who came from the United States, joined the Royal Canadian Air Force. The most notable of these Jewish airmen was Flying Officer William H. Nelson, who received the Distinguished Flying Cross for his exploits at Stavanget and Sylt. On a later flight Nelson was killed. So great is the enthusiasm of the Jewish youth in Canada that an Air Cadet Flying Corps has been created in Ottawa by the B'nai B'rith.

The Jewish community has responded in many other ways. A national organization for war work functions under the chairmanship of Samuel

Bronfman, president of the Canadian Jewish Congress, and helps Jewish factory owners in placing their plants at the service of the government. Of the total amount contributed to the National Research Council for War Inventions, \$250,000, or one-fourth, was given by Mr. Bronfman himself. The Canadian Jewish Congress itself has contributed over 725 fully equipped recreation huts, which it has provided for most of the units of the Canadian Army. The Jewish Workman's Circle has presented the Red Cross with two mobile dental clinics, and Hadassah, the woman's Zionist organization, has established a ward named in honor of Lillian Freiman, late Hadassah leader, in a Canadian military hospital in England.

South Africa, Australia and New Zealand

In South Africa, too, Jews have rallied to the colors. A generous tribute was paid them by the Premier, Field Marshal Jan Smuts, who, in a message to the Zionist Conference at Bloemfontein (May 1941), wrote:

"In the years that follow this war it will surely be remembered that whoever else faltered or failed, the Jews played their part by the side of the Allies, and that remembrance may help to solve problems which have so far proved too much for us. In the Union the percentage of the Jewish Volunteers for military service is just as good as that of other sections of the population."

In fact, the percentage of Jewish volunteers is greatly in excess of their proportion of the population. In January 1941 there were seven thousand Jews serving in the South African forces, thus furnishing between 9% and 10% of the total enlistment, although Jews form only 4.75% of the white population. Important positions are held by Colonel F. B. Adler, Director of Artillery Training; Col. S. C. Hart, Court Martial Officer, Defense Headquarters; Colonel M. Horowich, South African Medical Corps; Lieutenant Colonel Henry Gluckman, S.A.M.C.; Lieutenant Col. I. I. Braun, S.A.M.C.; and Lieutenant Colonel Kark, Royal Army Service Corps. Many Jewish women are serving in the Women's Auxiliary Forces in North Africa and in the Union.

Among the large number of Jews in the South African Air Force, some have achieved special distinction. Har-

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THE NEWS OF THE MONTH

By LESTER LYONS

IN a remarkable demonstration of unity and harmony, the delegates at the annual conventions of the Zionist Organization of America and Hadassah, held in this city, emphatically declared their determination to prosecute vigorously and fully the general Zionist policy of unrestricted Jewish immigration into Palestine and the establishment of a Jewish Commonwealth there. They specifically repudiated the objects of the Ichud, the new group led by Dr. Judah L. Magnes, which advocated a bi-national state in Palestine as part of an Arab federation. Shortly before the convention, the National Executive Committee of the Z.O.A. had strongly denounced the plan of the Ichud party. The delegates unanimously re-affirmed the resolution adopted at the Extraordinary Zionist Conference held in this city last May that in order to solve the problem of Jewish homelessness it is essential that "the gates of Palestine be opened; that the Jewish Agency be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country, including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world."

A number of sessions were held jointly by the Z.O.A. and Hadassah, including an Oneg Shabbat, at which reports were delivered concerning the progress of the youth Zionist groups. Among the prominent non-Jewish speakers at the convention were Senator Alben W. Barkley, Bishop Francis J. McConnell, and Dr. A. Loudon, the Dutch Ambassador.

Judge Louis E. Levinthal of Philadelphia, who was unanimously re-elected president of the Z.O.A., urged the adoption of a "bold and daring program" by American Zionists that would contemplate the settlement of two or three million Jews in Palestine after the war. He also spoke of the necessity for harmony and co-operation with the Arabs not only for practical reasons but also "as a prerequisite for the maintenance of the high ethical and moral standards Zionism has always set for itself." He reiterated the demand of American Zionists for a distinct Jewish

military force in Palestine and appealed for a program of public education to enlighten American public opinion as to Zionist aspirations.

A report made by the Jewish National Fund, the official land-purchasing agency of the Zionist movement, disclosed that nearly \$2,000,000 had been raised in this country during the past year for the J.N.F. Mrs. David de Sola Pool was re-elected president of Hadassah, and Dr. James G. Heller was re-elected chairman of the National Administrative Council of the Z.O.A.

Great tribute is paid to the progress of the Jewish colonists in Palestine, in an article by Robert J. Burr, of the U. S. Bureau of Foreign and Domestic Commerce. Mr. Burr states in a recent publication of the Bureau: "They have devoted energy, scientific knowledge, zeal and large capital to the task of making the limited resources of Palestine productive, and their success has in some measure encouraged the Arabs to follow the example. As a result Palestinian agriculture has been brought forward from medieval to modern standards in the short period of the quarter of a century since the last war."

The Danish government has rejected some new demands of the Nazis for legislation against the Jews. A signal demonstration of the friendship of the Danes for the Jews was

manifested by King Christian. Upon learning that anti-Jewish measures were threatened, the King told the chief rabbi he would attend a special celebration then being held in the synagogue in Copenhagen. Later, the King attended there in full-dress uniform and with an escort.

A prominent Catholic theologian suggests that Gentiles might share penance with the Jews on Yom Kippur.

Bolivia Bans Immigration of Jews, Negroes and Mongols

The Chamber of Deputies in Bolivia has approved a bill which would prohibit the future immigration of Jews as well as Negroes and Mongolians into that country.

pur as a mark of compassion for them. Dr. Jacques Maritain has written in a current issue of *The Commonweal*: "The suggestion has been made that we Christians might display before God our brotherly compassion for Israel and make heard our cry on its behalf by praying especially for the Jews and sharing their penance on this Jewish Day of Atonement. Our relation to the Jewish people is not only a human one, it is also a Divine one, a relation of spiritual consanguinity within God's redeeming scheme."

A "Free German" movement is operating from Canada, the head of which is Otto Strasser. While Strasser rejects Hitler's method of dealing with the Jews he envisages a "Free Germany" in which Jews will not be permitted to acquire German citizenship or to marry non-Jews.

A vocational guidance and training department has been established at the Jewish Community House of Bensonhurst. The services offered will include assistance in finding employment in war and civilian industry, information as to trade facilities for industry, and counselling on educational and vocational plans. Several short war-training courses will also be conducted.

Dr. Magnes Grows Cautious

The Ichud, organized by Dr. Judah L. Magnes, president of the Hebrew University, to foster a bi-national State in Palestine in an Arab Federation, has conceded that "The Jewish Agency for Palestine has the exclusive competence to negotiate politically." In asking the Zionist Actions Committee to withhold judgment on the new group until its full political program has been announced, the Ichud declared that its founders have not negotiated and do not intend to negotiate "with external factors," meaning the Arabs. The organization stated that it would observe the laws of the Zionist organization.

Frankfort-am-Main is said by the German press to be destitute of Jews. This city, which had a Jewish population of 26,000 in 1933, had been inhabited by Jews since the twelfth century. In Austria, of the 175,000 Jews living there when it was seized by Hitler only 33,000 are said to remain.

The observation that as a reward for the Jewish war efforts the British government may revert to the policy it pursued in the last war with regard to Palestine, was expressed by Moshe Shertok, head of the political department of the Jewish Agency, at a "war-time congress" held in Tel Aviv. Mr. Shertok said that while the Palestine government admits the necessity of utilizing Jewish industry and men for war needs it fears that they may become an obstacle to other aims pursued by it. He said that the Jewish Agency is doing much to establish friendly relations between Jews and Arabs and that there is already Jewish-Arab rapprochement.

The members of the Vichy government are divided on the policy of deporting Jews from unoccupied France to German-held territory. Several members of the Cabinet have resigned in protest against such deportations. Recently, 3,500 Jews were deported from Lyon to Corsica. Several hundred Hungarian and Rumanian Jews who had been arrested in Paris were deported to an unknown destination after being stripped of practically all their possessions. Under directions from the Gestapo, French police have also arrested for deportation baptized Jews who have been members of the Christian Church since birth as well as Jewish husbands of "Aryan" women. A number of mayors of cities in unoccupied France, many of whom have supported Laval, have urged him not to yield to Germany in the deportation of Jews.

Vichy will refuse to issue exit visas to Jews in France desiring to emigrate to places other than Germany, even though these other countries have given them visas. Pierre Laval, Chief of Government, declared that this ruling will apply to all foreign Jews who have been naturalized or have entered France since 1936. The reasons given by him for this policy are that these Jews might either take up arms against Germany or work

against the interests of the French government . . . Pro-Nazi French storm troopers who invaded two synagogues in the French Riviera refused to leave until the local Jewish community paid them 1,000,000 francs. Pleas by local leaders of Catholic Church that these troopers should de-

Hayam Solomon Inspires War Bond Purchases

Pledges to buy \$2,000,000 of war bonds were made by Philadelphia Jews during the services on Yom Kippur in their synagogues. The campaign was inspired by the memory of Hayam Solomon, who had been attending Yom Kippur services in that city when he responded to a call by George Washington to raise funds for the Continental Army.

part from the synagogues were fruitless.

A nation-wide project known as Serve-A-Camp, which will try to maintain monthly shipments of gifts of useful articles to servicemen in camps of this country, has been established by the Women's Division of the National Jewish Welfare Board. This undertaking is intended to relieve the pressure on small towns burdened by the requirements of the men in service and also to open new avenues of service to Jewish women's organizations in large cities near which there are no camps. The system is already operating in six cities, each of which has pledged to serve a camp. The Jewish clubwomen in these cities assemble the articles for distribution. Six national women's organizations affiliated with the Jewish Welfare Board are assisting Serve-A-Camp.

A drive to purchase and send 1,000 fully equipped medical field units to Russia for use on the front lines has been begun by the United Jewish War Effort as part of its activities on behalf of American victory and Allied relief. Each unit will cost \$2,000 and will consist of medical equipment and supplies. The campaign is to be conducted among Jewish fraternal, religious, and women's organizations. The units will be registered in the names of their donors. This project, which is sponsored by the American Jewish Congress and affiliated organizations, has been approved by the Russian government.

A special concentration camp for Jews has been established in Morocco by the governor of this Vichy-controlled territory. Tens of thousands of Jews are already confined there. Although there are only about 150,000 Jews in Morocco, German agents are circulating reports there that the Jewish population is over 300,000. Jews have been ousted from commerce and industry there, as a result of which the colony's economic life has been seriously disrupted.

Hadassah, the Women's Zionist Organization of America, has sent \$130,000 worth of emergency war supplies to Palestine during the past year. The supplies included medical apparatus, drugs, food and clothing. The United States government gave the organization priorities for some of the articles.

Six big field ambulances made in Palestine are to be sent by the Yishuv to Russia soon for the use of the army. Each of the ambulances is completely equipped with medical supplies and will accommodate 24 persons. The ambulances have been contributed by the Victory League for Aid to Soviet Russia, which seeks the support of the Jews in Palestine for the Russian people's struggle against Hitlerism.

News (?) of Harry Baur

Harry Baur, the famous French movie actor, went to Germany some time ago to play in Nazi films. It was discovered that he was depicting an "Aryan" role, and charges were preferred against him that he had forged his family record to conceal his Jewish origin. A recent broadcast reports that for this crime Baur was executed by a firing squad.

The names of several Jewish communities in Eastern Europe experimented by the Nazis have been inscribed in the Golden Book of the Jewish National Fund for former inhabitants of those towns now living in Palestine . . . The teaching of Arabic in Keren Kayesod settlements is sponsored by the Jewish Agency as a practical means of establishing contact between Jewish teachers at teachers' conference in Tel Aviv. A text book has been compiled for the teaching of Arabic to Jewish farmers.

THE WOUND AND THE BOW

By HOWARD M. HOLTZMANN

The following is the oration which won for its author, son of Center Trustee Jacob L. Holtzmann, the 1942 De Forest Prize at Yale. The citation by President Seymour in making the award is included.

WHEN I look upon this nation striving in its mighty war effort, I am reminded of an ancient legend created by Grecian fancy of a great warrior whose name was Philoctetes. The forces of Hellenic civilization had been fought to a standstill outside of the menacing gates of Troy. They could only win through to victory if they secured the alliance of Philoctetes, a powerful soldier who possessed an invincible bow. The arrows of this bow had never been known to miss their mark, the side for which it fought had always been unconquerable. But Philoctetes, at the same time suffered from an enfeebling wound, and until this wound could be cured the value of his formidable arms was rendered impotent.

On five continents today forces of democratic civilization have been fought to a standstill—are, in some places, being slowly beaten back. The hope of an embattled world citizenry has been placed upon the alliance of the United States. For fighting men know that our vast arsenals of production and our valiant hosts of manpower hold the key to eventual victory. We, just as Philoctetes, are proud possessors of an invincible bow. But, unfortunately, like the Greek warrior, we too suffer from a weakening wound. Until we have taken steps to recognize this wound and to cure it, our force of battle arms, no matter how great, will avail us little. As in the days of Philoctetes, powerful weapons are no good unless wielded by men healthy both physically and spiritually.

The wound which saps the strength of this nation today is essentially the result of a moral collapse. The lowering of our moral standards has undermined leadership and nullified the possibilities of true national unity.

In eighteenth century America, the leadership of this country was in the hands of preachers, scholars and soldiers. Whatever their limitations, they had a strict moral sense of individual and social responsibility. They did not

worship what William James has called the "bitch goddess" Success. They led austere lives, set standards of culture and behavior, and established the mores of American life.

Nineteenth century America saw the rise of a plutocracy and the transfer of leadership to an oligarchy of wealth. The degeneration of the moral standard began at once. The intellectual leaders of the American eighteenth and early nineteenth centuries had a conception of sin. They read the Bible, believed in the Ten Commandments, and taught their progeny that hell fire awaited those who should lie, steal, break up families and murder. They were rather shaky on the exploitation of their fellow men, but such values as they had were categorical imperatives. The moral basis was the very basis of the new world. Human rights were the Endowment of the Creator; freedom of conscience was based on the idea that man had a conscience and that it was exceedingly precious; freedom of religion was based on a real desire to worship God; freedom of speech presumed a general contempt of liars and false witnesses.

I don't know just when this moral code was substituted by the idea that wrongdoing was not profitable. If you listen to the radio dramas any afternoon, you learn that crime doesn't pay—that it isn't compatible with the profit motive. The G-man always gets the gangster in the end. In the old days it used to be God and remorse that were the retribution. Nowadays God is J. Edgar Hoover, and he's an inadequate substitute. The facts of this

world seem to be that if lying, thievery, cowardice, cruelty, and greed do not make a human being thoroughly disgusting to himself and to his contemporaries they often do pay—in terms of the "goddess" Success.

Beginning late in the nineteenth century and characterizing our twentieth, moral sanctions began to give way to scientific explanations. Science confirmed the "laws" of the survival of the fittest, biological selection, historic relativism, psychological determinism. To the new generations religion became superstition, morals wholly relative. If we go on thinking that way democracy is on the rocks.

It is an historical experience that where the strong have unlimited power to oppress the weak the strong themselves become corrupt and indolent. The strong stay strong only when they impose restrictions and inhibitions upon themselves; I do not mean merely by legislation or proclamation, I mean by acting "justly", according to moral sanctions. It is a further law of societies that the people at the bottom accept the standards of the people at the top. If the intellectuals spread abroad the idea that right and wrong are relative, their intellectual rationalizations will be translated into gangsterism by the people at the bottom. If those at the top are interested only in what "pays" in terms of money, those at the bottom will be too. The Dictatorship of the Proletariat is simply reactionism to the Dictatorship of Wealth. It is the mass grabbing for

Continued on page 21

IN PRAISE OF THE AUTHOR—PRESIDENT SEYMOUR'S CITATION

Howard M. Holtzmann, of Brooklyn, with the true singleness of purpose, has devoted himself at Yale to the cultivation of what the ancient called the Trivium — grammar, logic, and rhetoric, all broadly interpreted. His disciplined mind and his original pen have won him steady acclaim. He was elected to the Dramatic Association in his Freshman Year and has been a member of its governing board. As a sophomore he began his two-year regime as trenchant dramatic critic of

the Yale *News*. He won the Lloyd Mifflin Prize in American Literature, and second prize in the Ten Eyck speaking contest as a junior. He is a member of Pierson College.

Mr. Holtzmann is an enemy of mediocrity. He has used critical acumen in his penetrating essays on the drama and literature; he has maintained high standards for his own creative scholarly work. We congratulate him upon his record, and especially upon his capture of the DeForest Prize.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Commemorate Balfour Declaration Anniversary

This Friday night, October 30th, at our late services, which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The Balfour Declaration—Its Significance Today." November 2nd will mark the 25th anniversary of the issuance of the Balfour Declaration by the British Government and the sermon will commemorate this notable event in Jewish life. We trust that all of our members will be with us at this important service. Rev. Kantor will lead in the congregational singing.

Advance Notice

On Friday evening, November 6th, Rabbi Mordecai H. Lewittes will preach on the subject, "A Wanderer Through Life."

Initiation Service of New Pupils This Saturday Morning

At the services in the Main Synagogue this Sabbath morning, October 31st we shall have an initiation service in which all the new beginner pupils in our afternoon Hebrew School will participate. Rabbi Levinthal will preach the sermon dealing with this theme and Rabbi Lewittes will also deliver a message.

The children will also have part in the service. We hope that the parents of our pupils will attend and that all the members interested in Jewish education will be with us at this service.

Hebrew School

The classes are now electing delegates to the General Organization of the Hebrew School. Delegates will arrange for Keren Ami collections, sale of defense stamps and athletic activities between classes.

The beginners class has grown to such an extent, it has been found necessary to divide the class into two.

A recent innovation has been the introduction of Jewish Arts and Crafts. Students are busily engaged making pins with Hebrew monograms, plaques with Palestinian and Biblical designs.

Moses Ginsberg to be Honored At a Testimonial Dinner

On Wednesday evening, November 25th (Thanksgiving Eve) the Brooklyn Jewish Center will honor Mr. Moses Ginsberg, one of the founders and most active workers in the institution with a testimonial dinner. The dinner is arranged in order to pay tribute to him for the splendid services he has rendered, and in appreciation of his activities in behalf of the reorganization of the Center mortgage.

A very fine program is being planned for that evening. Center members are urged to make their reservations immediately. Subscription is \$5 per person. Dress optional.

Institute of Jewish Studies For Adults Now Open

The opening session of our Institute of Jewish Studies for Adults was held last Tuesday evening, and a large number of men and women have already enrolled in the various classes that the institute is offering for this season.

All the Hebrew courses are given

on Thursday evenings, between 8 and 10 o'clock. The class in Jewish History and Religion, as well as the two classes in Talmud, are given on Tuesday evenings. The morning class for women will meet on Wednesday mornings at 10 and 11 o'clock. A special announcement has been printed outlining in detail the various courses and listing the instructors giving these courses. This may be secured at the desk of the Center.

Mrs. Naomi Finkelstein at Sisterhood Meeting Nov. 9th

The Program Committee of the Sisterhood headed by Mrs. Israel H. Levinthal and Mrs. Morton Klinghoffer is happy to announce that the guest speaker at the next monthly meeting of our Center Sisterhood will be Mrs. Naomi Finkelstein who will present a Review of one of the important books of the season.

The meeting will take place on Monday afternoon, November 9th at 1:30 o'clock. Mrs. Finkelstein has appeared before our Sisterhood on several occasions and her book reviews have always made a deep impression upon the audience. We know that the women of our Center will look forward to the coming meeting on November 9th.

Young Folks League

The Young Folks League meets regularly every Tuesday evening at 9 p.m. The next meeting of the League will be held on Tuesday evening, Nov. 3rd. Music and refreshments follow the business meeting.

B. J. Kline Elected Honorary Trustee

At the last joint meeting of the Board of Trustees and Governing Board held on October 13th, Mr. Benjamin J. Kline was elected an Honorary Trustee of the Brooklyn Jewish Center.

NOTICE

Contributions to the Mortgage Redemption Fund are coming in so rapidly that we find it necessary to postpone the publication of the list of contributors. The names of all those who have participated in this grand effort to redeem the mortgage of the Center will appear in the November issue of the "Brooklyn Jewish Center Review."

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Samuel Feldman of 1643 President Street upon the marriage of their son, Abe, to Miss Faye Tannenbaum on October 24th.

Mr. and Mrs. Murray Husid of 636 Eastern Parkway upon the birth of a son to their children, Mr. and Mrs. Sidney Strauss on October 20th.

Mr. and Mrs. Morton I. Neustadter of 1333 President Street upon the birth of a son, Samuel E., on October 19th.

Mr. and Mrs. S. Skovreinsky of 426 Eastern Parkway upon the marriage of their daughter, Estelle, to Mr. Harry Gorin of Brookline, Mass.

Mr. and Mrs. B. Reibstein of 377 Montgomery Street on the occasion of the engagement of their daughter, Bluma to Mr. Dick Klein.

Mr. and Mrs. Samuel A. Seeger of 716 Montgomery Street upon the marriage of their son, Louis, to Miss Alice Krass, on October 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. B. Reibstein.

Mr. and Mrs. Irving Steinberg of 1319 President Street upon the engagement of their daughter, Sylvia, to Mr. William Pariser.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books and Talcum

Mr. and Mrs. Charles Fine

Mr. and Mrs. Israel Halperin in honor of the marriage of their grandchildren Mr. and Mrs. Irving D. Melker, on October 11th.

Mr. and Mrs. Kobie Klinghoffer in honor of the Bar Mitzvah of their son, Jerry, on June 27th.

Mr. and Mrs. Abraham R. Melker in honor of the marriage of their son, Irving D., to Miss Rosalind Wolfe.

Mr. and Mrs. Morris Rosen

Mr. and Mrs. Samuel Feldman in honor of the marriage of their son, Abe, to Miss Faye Tannenbaum.

Synagogue

The Rachmil family donated a gold wine cup in memory of the late, Mr. Joseph Rachmil.

Donors to the Library

Dr. Abraham Asen
Mrs. Samuel Barnett
Ethel Bruman
Ilse Bessman
Jerry Cook

Mrs. Jacob Goell — Hebrew books in memory of the late Mr. Jacob Goell.
Irving Gumeiner
Ina Klein

Kobie Klinghoffer
Ben S. Michaelson
David Mickelbank
Louis Parnes
Mrs. Jeanette Rogat



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Abrahams, Irving	Levenson, Stanley
Bernhardt, Dr. Abr.,	Levine, Dr. Julius,
Captain	1st Lieut.
Bregstein, Jerry	Levitt, Arthur, Lt. Col.
Diamond, Dr. Harry D.,	Lewis, George
Eisenberg, Robert	Pharmacist, 3rd Mate
Feldman, George	Moodnick, Harry A.
Sidney, Frankel,	Parnes, Lionel
Goell, Kermit, Cadet	Perman, Walter M.
Goldman, Daniel S.	Pressman, Bernard
Goldman, Seymour J.	Seiderman, Howard
Gray, Murray	Spitzer, Dr. Irving H.,
Honig, Mervyn	1st Lieut.
Horwitz, Joshua	Strom, Louis,
Jacobs, Gerald	Seaman, 1st Class
Korchin, Dr. Leo, Lieut.	Topol, Byron
Leavitt, Joseph M.,	Wesley, Dr. Harry B.,
1st Lieut.	Captain
	Zirinsky, Richard

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Abrahams, Ephraim L.
Res. 65 Ocean Ave.
Bus. Knitwear, 93 Worth St.
Married
Proposed by Abraham N. Rosen

Boukstein, Maurice M.
Res. 1025 St. Johns Pl.
Bus. Lawyer, 50 Broad St.
Married
Proposed by Dr. David Tanenbaum and Maurice Bernhardt

Cohen, Sidney
Res. 245 Hawthorne St.
Bus. Printing, 409 Pearl St.
Single

Cornman, Mrs. Yetta
Res. 590 Eastern Parkway
Proposed by Jacob L. Holtzmann and Dr. Herman Maslow

Daum, Louis
Res. 625 Montgomery St.
Bus. Gloves, 860 Park Ave.
Married
Proposed by Joseph Tabor

Fetner, Hyman
Res. 689 Montgomery St.
Bus. Knitting, 249 Varet St.
Married
Proposed by Samuel Stark

Frauwirth, Milton
Res. 560 Lefferts Ave.
Bus. Bedspreads, 22 W. 27th St.
Married
Proposed by Kalman I. Ostow

Glassberg, Joseph
Res. 1540 President St.
Bus. Pharmacist, 375 Madison Ave.
Married
Proposed by Joseph Goldberg

Goldsmith, Edward
Res. 780 Montgomery St.
Bus. Fixtures, 361 Stagg St.
Married
Proposed by Mr. & Mrs. M. Dvorkin

Goldsmith, Herman
Res. 595 Lefferts Ave.
Bus. Fixtures, 361 Stagg St.
Married
Proposed by Mr. and Mrs. M. Dvorkin.

Halperin, Harold
Res. 789 St. Marks Ave.
Bus. Real Estate,
Married
Proposed by Louis Halperin

Hyman, Charles
Res. 400 E. 58th St.
Bus. Underwear, 148 Madison Ave.

Married
Proposed by Max Berkowitz

Jaffe, Benjamin
Res. 741 Montgomery St.
Bus. Teacher, 7301 Ft. Hamilton Parkway
Married
Proposed by Morton Klinghoffer and Dr. Henry Sandler

Lack, David S.
Res. 48 E. 91st St.
Bus. C.P.A.
Married

Miller, Samuel
Res. 891 Montgomery St.
Bus. Real Estate
Married
Proposed by Mendel Hecht

Samuels, Louis H.
Bus. Lawyer, 291 Broadway
Res. 763 Eastern Pkwy.
Married
Proposed by Joseph Goldstein

Schmulevitz, Philip
Res. 814 Montgomery St.
Bus. Woolens, 234 Fourth Ave.
Married
Proposed by Mr. & Mrs. M. Dvorkin

Seeger, Hal
Res. 716 Montgomery St.
Bus. War Dept., Astoria, L. I.
Single
Proposed by Samuel A. Seeger

Segan, Martin
Res. 2045 Strauss St.
Bus. Clothing, 140 - 5th Ave.
Married
Proposed by M. Dvorkin.

Shorin, Ira
Res. 501 Montgomery St.
Bus. Petroleum, 230 Park Ave.
Married
Proposed by Morris Shorin

Solomon, Jacob
Res. 840 Nostrand Ave.
Bus. Confectionery & Restaurant
Married
Proposed by Frank F. Rose

Strauss, Irving P.
Res. 919 Eastern Pkwy.
Bus. C.P.A., 6 E. 45th St.
Married

Sonet, Samuel
Res. 50 Lefferts Ave.
Bus. Public Accountant,
342 Madison Ave.
Married
Proposed by Herman Lambert

Stromfeld, Louis
Res. 616 Nostrand Ave.
Bus. Haberdasher, 1323 Fulton St.

Married
Proposed by Mrs. Lester Lyons and Mrs. Albert Witty

Weintraub, Maurice
Res. 135 Eastern Parkway
Bus. Textiles, 525 Broadway
Married
Proposed by Maurice E. Goldberg

Zechnowitz, Jacob
Res. 2121 Beekman Pl.
Bus. Tea-Coffee, 185 Division St.
Proposed by Mendel Hecht

Reinstatements

Berman, Dr. Harry
Res. 1408 President St.
Bus. Physician
Married
Proposed by Dr. Abraham Levine

Cooper, Harry
Res. 146 Lincoln Rd.
Bus. Razor Blades, 35 York St.
Married

Hoffman, Samuel
Res. 560 Lefferts Ave.
Bus. Stationery, 459 Broadway
Married
Proposed by Jacob S. Doner

Litchfield, Dr. Harry R.
Res. 881 Washington Ave.
Bus. Physician, 60 Plaza St.
Married
Proposed by Abraham Kaplan

Nelson, Philip
Res. 71 Penn St.
Bus. Linens, 647 Kent Ave.
Single

Rosen, Harry
Res. 277 Eastern Parkway
Bus. Dresses, 1350 Broadway

Rubin, Saul
Res. 421 Crown St.
Bus. Law, 44 Beaver St.
Married
Proposed by Solomon Mitrani

Sherry, Joseph
Res. 763 Eastern Parkway
Bus. Pajamas
Single

Smith, Dr. Norman
Res. 1342 Carroll St.
Bus. Physician
Married
Proposed by Mrs. Morton Klinghoffer and Mrs. H. D. Raabin

MAURICE BERNHARDT, *Chairman*
Membership Comm.

Businessmen's Calisthenics Class

Monday, Wednesday and Thursdays
at 5:30 p.m. and Sundays at 10:30 a.m.

Clubs

The clubs got under way for the current season on Saturday, October 17th. At that time the following clubs were organized:

Inta-League (Boys) — This group accepts members who are in their senior years of high school. The group plans an active program including athletics, social activities, discussions on Jewish topics and study of first aid. Prior to the regular meeting every Saturday night, there is a gymnasium period at 7 o'clock. The leader is Mr. Irwin Rubin.

Inta-League (Girls) — This group accepts members who are in high school. Red Cross work, discussions and dances are among the activities planned for the near future. After each regular meeting on Saturday night

NOTICE

Because of the delay necessitated by the closing of the Center mortgage, the Testimonial Dinner to be tendered to Mr. Moses Ginsberg has been postponed to Wednesday evening, November 25th (Thanksgiving Eve.)

the boys and girls of the Inta-League meet in the social room at 9 for dancing. The meeting of the Inta-League starts at 8 o'clock. The leader is Mrs. Margaret Ozer.

Shomrim — Boys in their junior years of high school are eligible for this club. Each Saturday night the club meets in the gymnasium at 7:30 for the athletic period, before the business meeting. The leaders are Mr. Sidney Wiener who is also in charge of general athletic activities and Mr. Ephraim Goldberg.

Vivalets—This club is open to girls in the upper grades of elementary school. The following officers have been elected: Gladys Douglas, president; Leanne Greene, vice-president;

Dorothy Sholiss, corr. secy.; Carol Kahn, rec. secy. and reporter; Donna Mitrani, treasurer. Defense work will be one of the leading activities of the club. Meetings are held on Saturday night at 7:15. The leader is Miss Dorothy Mandelbaum.

Maccabees — Boys in the upper grades of elementary school are eligible to join. Meetings are held every Saturday night. There is a gymnasium period at 6:30 followed by a meeting. The leader is Mr. Buddy Lowenfeld. A basketball game is being booked for the near future.

Candle-Lites—Girls above ten are accepted in this group. Meetings are held every Saturday night at 7:15.

The A.Z.A. of the B'nai Brith is holding its first meeting of the season on Sunday night, November 1st at the Center. Membership will be open only to Center members. A social program is planned.

The Dramatic Group under the direction of Phoebe Hoenig will hold its first meeting on Sunday, November 1st at 2 p.m.

The clubs are under the supervision of Rabbi Mordecai H. Lewittes. Membership is open to children of Center members and to those attending Center schools.

Heart Diseases To Be Discussed on Nov. 2nd

The speakers at the second lecture of the series on "Health During the War," on Monday evening, November 2nd at 8:30 o'clock, will be Dr. Sidney P. Schwartz, cardiologist at the Montefiore Hospital and Assistant Clinical Professor at Columbia University, and Dr. Harold E. B. Pardee, Assistant Professor, Clinical Medicine at Cornell University Medical School, and Assistant Attending Physician N. Y. Hospital. Dr. Schwartz will speak on "Modern Views of Heart Disease" and Dr. Pardee will discuss: "Heart Disease in Relation to Recruits and Soldiers."

On November 9th the speaker will be Raphael Kurzrock, M.D. and Ph.D., former Professor of Obstetrics and Gynecology, Columbia University, and attending Obstetrician and Gynecologist at the Morrisania Hospital. The subject of his address will be "The War Efforts and the Physiological Functions of Women."

There is no charge for admission to the health lectures. Center members and their friends are cordially invited.

FORUM LECTURES

Conducted by the
Brooklyn Jewish Center

23rd SEASON

Opening Lecture for the
1942-43 Season

NOVEMBER 23rd

DR. STEPHEN S. WISE
Famous orator and Jewish leader.

NOVEMBER 30th

FLETCHER PRATT

Former military authority of the "New York Post." Expert on naval and military affairs.

DECEMBER 7th

DR. WALTER FISCHEL

Lecturer in Oriental studies, Hebrew University, Jerusalem; Authority on the life and history of the Near and Middle East.

DECEMBER 14th

SIGRID SCHULTZ

Famous woman correspondent and radio commentator; Director of Berlin Bureau of the "Chicago Tribune" — 1925-1941

DECEMBER 21st

DR. JOHN HAYNES HOLMES

Noted leader of opinion long popular with Center audiences.

DECEMBER 28th

DR. ANUP SINGH

Biographer of Nehru; Political scientist; Authority on India and the Far East; Editor of "India Today."

ONE OF AMERICA'S
FAMOUS FORUMS

**Rabbi Levinthal's Book "Judaism"
Now in Third Edition**

Funk and Wagnalls Co., the publishers of the book by Rabbi Levinthal have just announced the publication of the 3rd edition of the volume "Judaism—An Analysis and an Interpretation."

The Rabbi's other book, "Steering or Drifting—Which?" went into the 3rd printing just about a year ago. The publication of three large printings of sermons and lectures is unique in the history of Jewish books in America and speaks well for the popularity which these volumes enjoy.

**Bernstein Awarded \$800
Cornell Scholarship**

Arthur Harold Bernstein, grandson of Mr. and Mrs. Alex Bernstein has been awarded the \$800 Cornell University Scholarship.

Arthur Bernstein was a member of the Debate team which won the Long Island Championship in 1940, the New York State Championship in 1941, and which represented Malverne High School in the nation-wide contest of the National Forensic League at Lexington, Kentucky. This year he won the New York State Championship in Extemporaneous Speaking.

Class in Talmud

Mr. Jacob S. Doner, member of our Governing Board, conducts a class in Talmud every Wednesday evening at 8:30 o'clock. Mr. Doner is also conducting a class in Talmud on Saturday afternoons throughout the year.

**Season's First
BASKETBALL GAME**

will be played

This Sunday Evening, Nov. 1st
at 9 o'clock

Brooklyn Jewish Center

vs.

8th Avenue Temple

Admission including Tax:
55c to all

The next home game: November 8th
NEWARK, Y.M.H.A.

Y.F.L. Invitation Dance follows game
and between halves

Additions to the Library

The following books have been acquired by the Center library recently and are now available for circulation:

Beyond the Urals—by John Scott.
The Song of Bernadette—by Franz Werfel.

Argentina—by John W. White.
New Worlds in Science — by H. Word.

Lives—by Hendrik Van Loon.
The Jews in the Christian Era—by Laurie Magnus.

The New Order in Poland — by Simon Segal.

Greek in Jewish Palestine — by S. Lieberman.

Odyssey of Faith—by B. Heller.
History of the Jews in England—by C. Roth.

The Jews in Spain — by A. Neumann (2 vols.)

The Mediterranean—by Emil Ludwig.

Stalin—Emil Ludwig.
A Harvest of Hebrew — Verse — by H. H. Fein.

The Vocabulary of Jewish Life—by A. M. Heller.

Judaism—by I. Epstein.
Menahem Ussischkin — by Joseph Klanner.

Archaeology and Religion — by W. E. Albright.

Yehuda Halevy—by David Druck.

**Jewish Theological Seminary to
Celebrate 55th Anniversary**

Gov. Herbert Lehman has joined Prof. Louis Finkelstein in calling an extraordinary conference which will be held at the Jewish Theological Seminary on Sunday, November 8th to discuss the place of the Seminary in the future of Jewish life in America. This conference will mark the beginning of a series of events commemorating the 55th anniversary of the founding of the seminary.

**The Brooklyn Jewish Center
is now conducting a
SPECIAL CAMPAIGN
for the sale of
CEMETERY PLOTS**

Special inducements are offered
during the campaign.

For further information please communicate with Mr. Goldberg at the Center office.

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.

Brooklyn, N. Y.

**WEDDING
DECORATIONS
Our Specialty**

We Carry A Complete
Line of

Fruit Baskets

for every occasion

**THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST**

TELEPHONE DICKENS 2-4000

RACHEL OF PALESTINE

Rachel's really productive literary period began after her friends had practically compelled her to desert the soil for the sake of her health, which worsened as time went on, and she settled in Tel-Aviv. In a high room overlooking the Mediterranean, the ailing poetess sought to express in poems all the love for life and humanity that filled her heart. Yes, and her poems were triumphant, too: she sang of the Kinnereth, of the fields, of the trees and flowers, of the blooming Jewish homeland.

When Rachel's body finally succumbed to the plague that ravished it her mourners in the Holy Land were legion. One old friend, Ben Zion Israeli, vowed to commemorate her name by planting a garden, *Gan Rachel*. Israeli decided to make his garden an entirely original one, for to his mind, the poetess' chief characteristic was individuality and originality. So

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thinking, he planted in *Gan Rachel*, Rachel's Garden, a number of date-trees.

Now, it is true that there have been for many centuries, and there still are, many Arab-owned date-trees; but these are old and decaying and devoid of any fruit. Egypt and Iraq were the only two neighboring countries which possessed fruit-bearing date palms. Surprisingly, Israeli managed to transfer the desired plants to Rachel's Garden. Today, this plot of ground near Lake Kinnereth is chock full of date-palms, rising gloriously to the heavens.

In her poem-will Rachel asked that she be buried in the fields close to the blue, violin-shaped Kinnereth. And there she rests in eternal peace, her tomb an inspiring symbol to the men and women who have pledged themselves to the creation of the Jewish Homeland.

JEWES IN THE BRITISH WAR EFFORT

Continued from page 12

old Rosofsky (Johannesburg), who met his death in an R.A.F. attack on Wilhelmshaven on September 24th, 1939, was the first Dominion pilot to be killed in combat. Flying Officer William Trager (Southern Rhodesia) destroyed an 8,000 ton enemy tanker in Tripoli harbor by a direct hit and was awarded the Distinguished Flying Cross. Two other South Africans who received the D.F.C. were Lieutenant D. W. Golding and Lieutenant D. F. Jacobs. The honor of receiving the surrender of the Island of Jumbo, Italian Somaliland, from the Italians, fell to the lot of Lance Corporal Michael Ben-Arie (Cape Town). A very large number of Jewish casualties was sustained in the Libyan campaigns.

Both Australia and New Zealand have also furnished relatively large contingents of Jews to the forces of these Dominions. Among the Jewish

airmen of Australia the most notable is Squadron Leader Julius Allen Cohen, who was awarded the D.F.C. Another squadron leader and a namesake, Ronald J. Cohen, of the Royal New Zealand Air Force, was awarded the Air Force Cross.

As in Great Britain and Canada, so too in South Africa and other parts of the Empire, Jews have given generous financial aid to the war effort. Harry Landau, chairman of the War Service Council of the South African Jewish Board of Deputies, headed the list of contributors to the National War Fund with £10,000, while Durban's small Jewish community of 1,300 persons raised £14,000. The South African Union of Jewish Women has provided a Red Cross ambulance, a field laboratory, and an air ambulance. The Jews of Sydney, N.S.W., subscribed £5,000 to provide the Sir John Monash Recreation Hut and the Anzac Buffet, which jointly accommodate 1,200 men.

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THE WOUND AND THE BOW

what strong and predatory individuals have grabbed for first.

Opposite expressions of action and reaction are noticeable where leadership standards are otherwise. We know that crews on warships are famous for fighting loyalty. But on warships the

rule is that the captain goes down with his ship. Therefore he lives under a moral sanction awe-inspiring to all—the sanction of leadership that expects less of others than itself.

No democratic society can be broken up as long as leadership is held by

men who lead austere lives and behave with justice, kindness, intelligence and cold, hard courage. The moral sense of the lower classes is intuitive and responsive. They will quite rightly plunder plunderers, loaf on idlers and soak the rich, the moment riches become the symbol of timid hoarding or conspicuous waste.

The moral regeneration of our society cannot begin at the bottom except through a process of extreme revolution. It has to begin among the privileged who voluntarily relinquish luxury for the sake of setting a standard. Leadership must put itself out of reach of envy. An extreme sense of duty and responsibility accomplishes this. For you can be sure that when you roll up your sleeves and pitch right into the dirty work, no one will envy you the weight of your responsibilities or the urgency of your duties.

Until our leadership, the leadership which you and I must supply, has accomplished this, America's wound will gape gangrenously unhealed, and America's precious bow will be rendered impotent by the moral malady, the spiritual sickness. But when we have cured our wound, as cure it we can, and when we have drawn tight our bow, *as draw it we will*, this nation will have nothing further to fear.

CIVILIAN WAR ACTIVITIES

First Aid and Nutrition

Classes Now in Progress

The following classes are now functioning in our building:

First Aid

Monday—8:30 to 10:30 p.m.—given Miss Osterman.

Tuesday—8 to 10 p.m.—given by Miss Osterman.

Wednesday—8 to 10 p.m.—given by Dr. Goldring.

Thursday—2 to 4 p.m.—given by Miss Osterman.

Advanced First Aid

Thursday—8 to 10 p.m.—given by Mr. Beckerman.

Nutrition

Monday—8:30 to 10:30 p.m.—given by Miss Osterman.

Bandage Work on Tuesdays

The work of making bandages for the Red Cross will be continued on Tuesdays from 10:30 to 4:30 p.m. and from 8:30 to 10 p.m. Those who wish to volunteer for this important work are requested to please come during these hours and to bring a white Hoover apron and a pair of scissors.

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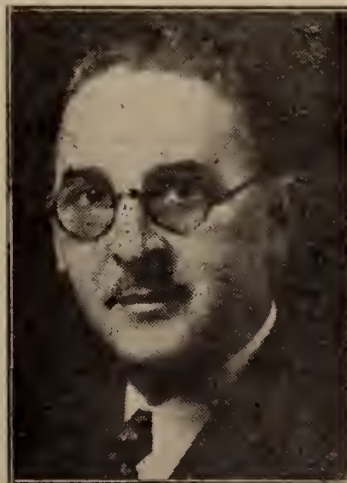
TO MOSES GINSBERG and the MORTGAGE REDEMPTION FUND COMMITTEE

Together with the many members of the Center, I extend my greetings to Mr. Moses Ginsberg on the occasion of the Testimonial Dinner which will be tendered to him on November 25th. I heartily join with them in paying tribute to a man who has rendered such devoted service to the Brooklyn Jewish Center, particularly in connection with the redemption of the Center mortgage, and to the community at large.

It has been a privilege for me to have been associated with the fine women and men of the Governing Board of the Brooklyn Jewish Center, and to have had a share in the efforts that are being made to relieve our beloved institution of its mortgage burden.

NATHANIEL L. GOLDSTEIN

Candidate for Attorney General of the
State of New York



To His Outstanding Achievements,

Moses Ginsberg

has added another, and "Consolidated" joins his many friends in acclaiming him for his untiring efforts and congratulating him on his fruitful results in connection with the redemption of the Center mortgage.



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HARRY STRONGIN, President



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